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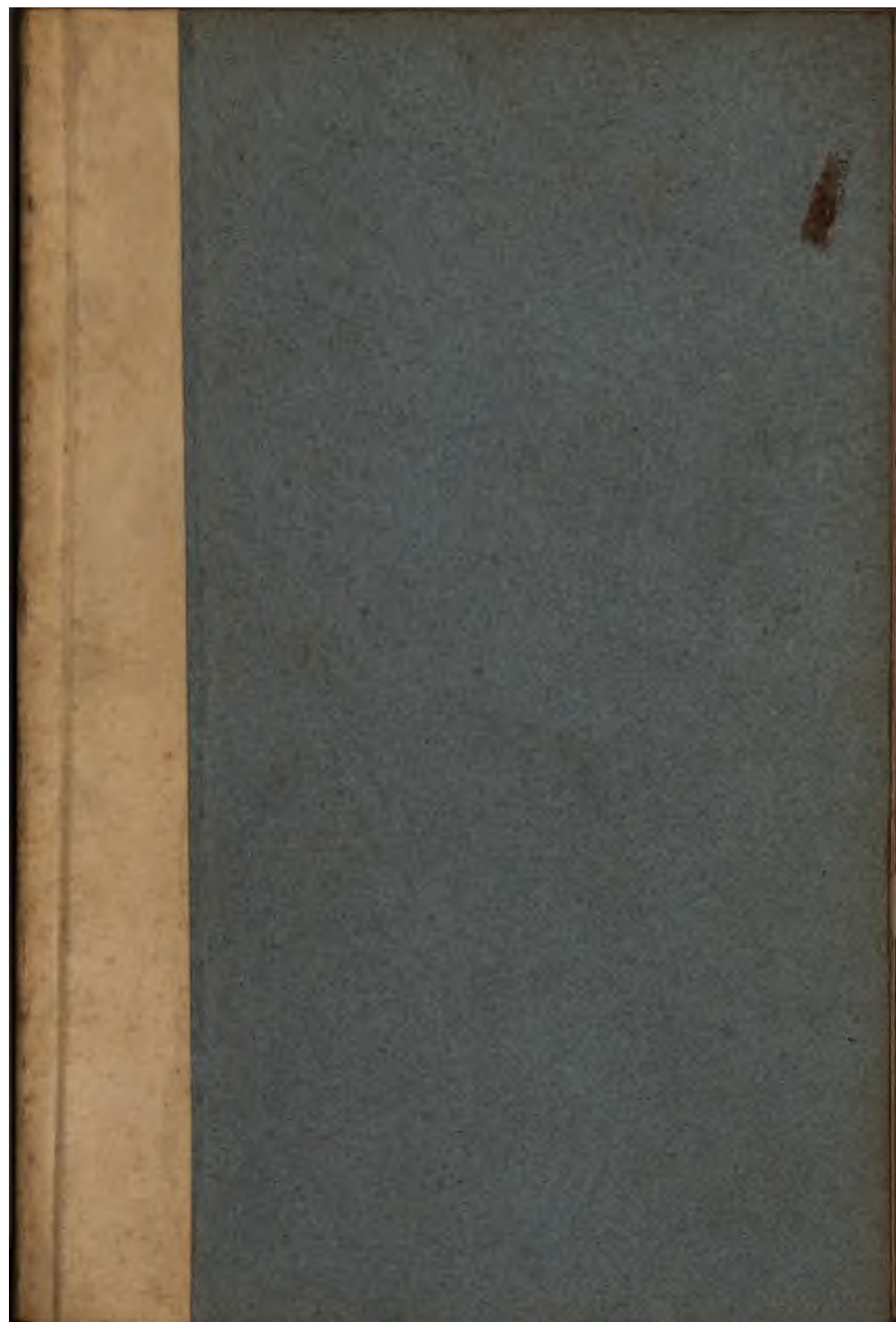
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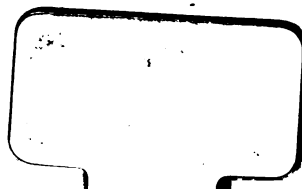
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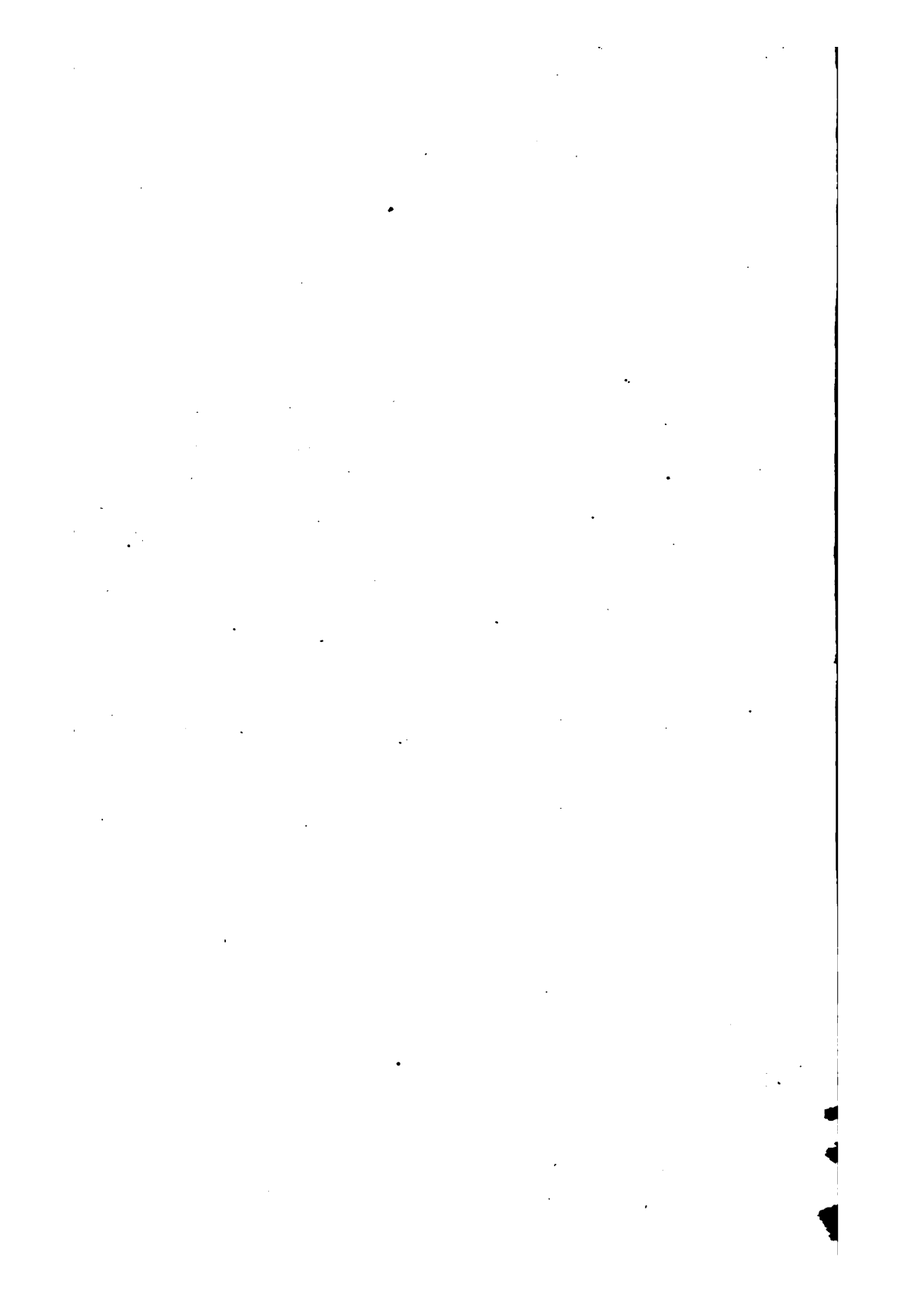
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THE
SAINT AND THE SINNER.

A NOVEL.

THIRD EDITION, REVISED AND CORRECTED.

BY THE AUTHOR.

THE AUTHOR'S ADDRESS, THE VARIOUS READINGS,
THE AUTHOR'S ADDRESS, THE VARIOUS READINGS,
THE AUTHOR'S ADDRESS, THE VARIOUS READINGS.

EDWARD PALMER, & CO.

NEW YORK, 1854.

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THE AUTHOR'S ADDRESS, THE VARIOUS READINGS.

"Chi si pente
Nel verace dolor, torna innocente."

METASTASIO.



THE SAINT AND THE SINNER.

A TALE FROM THE BŌSTĀN.

[*Extracted from the ASIATIC JOURNAL for December 1839.*]

توبه صابون جامهٔ جانست
توبه زيت چراغ ايمانست

Jām-i Jam.

I HAVE gathered from pious chroniclers, that, in the days of Jesus (on whom be peace!),

A certain man had squandered away his life, and passed it all in ignorance and error.

A reckless man! the volume of whose actions was black, and his heart hardened; of whose depravity Iblis himself was ashamed.

Who had spent his days unprofitably; and from whom no human heart had drawn solace or comfort.

His head void of understanding, and full of pomps and vanities: his paunch swoln with forbidden meats.

His skirts defiled with iniquity; and his home rife with shamelessness.

Neither his paths straight, as of them who see; nor his ear, like the good man's, open to counsel.

One from whom his fellow creatures fled, as with the speed of time; and pointed out one to another, like the new moon, from afar.

Desire and lawless passion had consumed the promise of his harvest; neither had he stored up the grain of reputation.

To such excess had that wretch driven his unhallowed pleasures, that in the black volume of his actions no room was left for writing.

Sinful—self-willed—the slave of his lusts—he heedlessly spent night and day in rioting and drunkenness.

I have heard that Jesus, returning from the wilderness, passed by a hermit's cell.

The anchorite came down from the terrace, and prostrated himself at his feet in the dust.

The sinner of averted star gazed on them from a distance, dazzled at beholding them, as the moth is by the light.

Contemplating them with envy, and full of shame—like a beggar in the presence of a rich man.

Muttering, in subdued accents, and all abashed, fervent entreaties of forgiveness, for his nights prolonged till morning in thoughtless dissipation.

From his eyes as from a cloud fell tears of penitence; while he said, "Alas! recklessly have my years been mis-spent.

"I have squandered away the coin of precious life; and no good thing have I obtained in return.

"May there never be such a one living as I; unto whom death were far better than life!

"He hath escaped who hath died in the season of infancy, so that his hoary head hath not been put to shame.

"Forgive my iniquity, O creator of the world; for should it appear with me in judgment, a wretched companion would it be!"

On the one side, the aged sinner was crying: "Help me, O thou bringer of salvation!"

While his head hung through shame; and tears of penitence coursed down his cheeks.

On the other side, the ascetic, with his head full of self-conceit, sternly frowned from afar off, upon the sinner;

Saying, "Why doth this reprobate seek our presence? what hath this ignorant wretch in common with us?"

"One who hath plunged wilfully into the fire (of hell); who hath given up his life to the winds of passion.

"What good deed hath proceeded from *his* polluted soul, that he should associate with Messiah and with me?

"How desirable would it be, that he should rid us of his intrusion, and follow his works to hell!

"I am uneasy at his loathsome presence, lest peradventure the fire destined for him should be launched against myself.

"On the plain of resurrection, when mankind shall appear before Thee, raise me not up, O God, in company with him!"

While he was uttering these words, a revelation from Him glorious in attributes came to Jesus (blessed be his name!);

Saying, "Although the one is wise and the other foolish, I have granted the prayer of both.

"The man of ruined days and inauspicious fortune lamented before me with importunity and fervour.

"Whosoever cometh to me in helplessness, I chase not away from the threshold of my bounty.

"I have forgiven him his evil deeds: I will bring him into Paradise, through my grace.

"And, forasmuch as the devotee holds it a reproach to sit in his company in heaven;

"Tell him not to fear lest he be put to shame by the sinner at the resurrection; for the one shall they bear to heaven, the other into fire.

"For the heart of the one bled with fervent contrition: the other placed his trust in his own obedience.

"He knew not, that at the court of that God who needeth not the services of aught which he hath made, humble helplessness is better than pride and self-conceit.

"He whose outward vesture is pure, but whose morals are corrupt—to such a one the gates of hell will need no key.

"At this threshold, impotence and distress will more avail thee than obedience and self-approval.

"When thou reckonest thyself amongst the good, thou art already evil; self-righteousness hath no place in godliness.

"If thou art valorous, boast not of thy valour; for, not every good rider hath borne off the prize.

"That worthless man is but an onion, all coating, who thinks that, like the pistachio nut, he possesses a kernel.

"Obedience of this sort availeth nothing; go rather, and entreat forgiveness for thy defective obedience.

"That man void of understanding ate no fruit of his devotion, who, being good towards God, was evil towards his fellow-creatures."

The words of the wise endure for a memorial; remember thou this one saying of Sadi:

"BETTER IS THE SINNER WHO FEARETH GOD, THAN THE SAINT WHO PRACTISETH OUTWARD OBEDIENCE."

حکایت مهتر عیسی علیه السلام و عابد پارسا

Various readings of twelve MSS. in the Libraries of the East-India Company and Royal Asiatic Society.

(1) A, D, محدث H, شنیدم من, چنین آورد در کلام

(2) The Cal. lith. has طلب کرده بود, which is evidently wrong.

(3) C, D, K, بسر برده .

(4) D, دلیر سیاه K, دلیر و سیاه نامه, نامهء سخت دل

(5) A, H, L, سیاه نامهء سخت دل .

(6) K, سنگ دل.

(7) D, E, F, از .

(8) D, C, D, E, G, K, L, واز, احتشام, which has been the reading of A, though since altered.

(9) A, ز تردامنی دامن اندودهء B, E, ز تردامنی دودهء اندودهء

بناراستی دامن آلودهء

بناراستی عمر آوردهء سر

بناداشتی بسته جانرا کمر

D, بتردامنی عمر بردهء بسر

بفسق وزنا بسته بودش کمر

(10) F, زدود گنه دودهء اندودهء D, V,

دیدهء L, رودهء اندودهء D,

K, چشمی .

(11) ز مردم .

(12) A, K, خود کام .

(13) A, ز غفلت .

(14) I, بمقصوړه پارسائي گذشت .

(15) A, در .

(1) شنیدستم از راویان کلام

که در عهد عیسی علیه السلام

یکی زندگانی (2) تلف کرده بود

بجهل و ضلالت (3) سر آورده بود

(4) دلیری (5) سیاه نامه و (6) سخت دل

(7) ز ناپاکی ابلیس (7) در وی خجل

بسر برده ایام بی حاصلی

نیاسوده تا بوده از وی دلی

سرش خالی از عقل (8) و پرز (9) احتشام

شکم فربه از لقمه های حرام

(9) بناراستی دامن آلودهء

(10) بناداشتی (11) دودهء اندودهء

نه پائی جو (12) بینندگان راست رو

نه گوشي (11) جو مردم نصیحت شنو

(12) چو سالی بد از وی خلاق نفور

نمایان بهم چون مه نو ز دور

هوا و هوس خرمش سوخته

جوي نیکنامی بیندوخته

سیاه نامه چندان تنقم براند

که در نامه جایی نبشتن نماند

گنه گار و (12) خود رای و شهوت پرست

(13) بغفلت شب و روز مخمور و مست

شنیدم که عیسی درآمد زدشت

(14) بمقصوړهء عابدی (15) برگذشت

- (^h) بزیر آمد از (^l) غرفه خلوت نشین
 (16) D. افتاده .
 (17) و سر .
 (18) در .
 (19) Cal. pd. ed. در آن بحر نور .
 (20) E, دو نور .
 (21) تا مل کنان بیخود و شرمسار .
 (22) Cal. pd. ed. در پیش .
 (23) A, B,
 خجل عذر خواهان ز حضرت بسوز
 (24) ز شها که در شهوت آورده روز
 D, K, I,
 ز شها که در غفلت آورده روز
 (25) K, خلوت .
 (26) I, بغارت .
 (27) B, E, F, and Cal. lith. مرگش .
 (28) بروی اندرش
 (29) D, K, سر .
 (30) بروی آمد از (^l) غرفه خلوت نشین
 (31) بپایش در (16) افتاد (17) سر (18) بر زمین
 گنهگار بر گشته اختر ز دور
 چو پروانه حیران (19) در ایشان (20) ز نور
 (21) تا مل بحسرت کنان شرمسار
 چو درویش (^d) (22) در دست سرمایه دار
 (23) خجل زیر لب عذر خواهان بسوز
 (24) ز شبهای در (25) غفلت آورده روز
 سر شک غم از دیده باران چو میخ
 که عمرم ²⁶ بغفلت گذشت ای دریغ
 بر انداختم (^t) نقد عمر عزیز
 بدست از نکویی نیاورده چیز
 چو من زنده هرگز مبادا کسی
 که (27) مرگم به از زندگانی بسی
 برست آنکه در عهد طفلی ببرد
 که پیرانه سر شرمساری نبرد
 گناهم به بخش ای جهان آفرین
 (^l) که گر با من آید (^m) فیس القریین
 درین گوشه نالان گنهگار پیر
 که فریادِ حالم رس ای دستگیر
 نگون مانده از شرمساری سرش
 روان آبِ حسرت (28) بروی اندرش
 وزان (ⁿ) نیمه عابد (29) سری پر غرور
 ترش کرده بر فاسق ابرو ز دور

- که این مُدبِر اندر پیء ما چراست
 نگویند بخت³⁰ جاهل³¹ چه همجنسِ ماست
 (°) بگردن⁽³²⁾ در آتش در⁽³³⁾ افتاده
 بباد هوا عمر بر⁽³³⁾ داده
 چه خیر⁽³⁴⁾ آمد از نفسِ تردامنش
 که صحبت بود با مسیح و منش
 چه بودی که زحمت ببردی زپیش
 بدونخ⁽³⁵⁾ برفت⁽³⁶⁾ پس کارِ خویش
 همی^(P) رنجم از طلعتِ ناخوشش
 مبادا که⁽³⁸⁾ بر من فتد آتشش
 بمحشر که حاضر⁽³⁹⁾ شوند انجمن
 خدایا تو با او مکن حشرِ من
 درین بود⁴⁰ ووحی از⁽⁴¹⁾ جلیلِ آلفات
 در آمد بعیسی⁽⁴¹⁾ علیه الصلوات
 که گر عالمست این⁽⁴²⁾ و گروی جهول
 مرا دعوتِ هر دو آمد قبول
 تبه⁽⁴³⁾ کرده آیام بر گشته روز
 بنالید بر من بزاری و سوز
 به بیچارگی هر که⁽⁴⁴⁾ آید برم
 نیندازمش ز آستانِ کرم
 (°)⁽⁴⁵⁾ عفو کردم از وی عملهای زشت
 (46) در آرم بفصلِ خودش در بهشت
 (47) و گر عار دارد عبادت پرست
 که در خلد⁽⁴⁸⁾ با وی بود هم نشست
- (30) Cal. lith. نادان.
 (31) A, نه از جنسِ ماست
 D, E, K, نه در خوردِ ماست,
 K, M, چه در خوردِ ماست.
 (32) L, بر, V, به.
 (33) F, افتاده به,
 داده به.
 (34) A, B, C, E, K, L, آید.
 (35) E, F,
 بدونخ شدی در پی کارِ خویش
 (36) D, L, رفتی.
 (37) C, I, K, پی.
 (38) L, در.
 (39) D, E, I, L, شود.
 (40) C, E, F, K omit; Cal. ed. که.
 (41) B, { از جلیلِ عالم
 علیه السلام.
 (42) B, و دیگر جهول.
 (43) E, K, گشته.
 (44) C, E, K, L, آمد.
 (45) L, از او در گذارم. Schol. notices
 that some copies read کم عفو از وی.
 (46) D, H, L, M, بانعام خویش آرمش
 (47) D, E, K, L, اگر.
 (48) تا.

(49) A, B, مدار .

(50) E, I, D, که آنرا ,

که او را بخت برم این بنار

که این را بخت برم و آن بنار ,

(51) L, { گمر . B, D, واین , C, K, گمر .

گر او تکیه

(52) K, افتادگی .

(53) C, E, I, K, او , گر .

(54) D, K, نباشد .

(55) E, برین .

(56) B, A, مسکینی است .

D, K, خویشتن بینی است .

(57) This distich is not in E .

(58) I, مردمی .

(59) D, برده .

(60) B, پشه .

(61) After this A, C, D, F, K, have

چه رند پریشان شوریده بخت

چه زاهد که بر خود کند کار سخت

بزه و ورع کوش و صدق و صفا

ولیکن میفزای بر مصطفی

After which and C, D, F, K, have

از اندازه بیرون سپیدی مخواه

که مکروه باشد بجای سیاه

but C, K, and L have

چه جای سیاه

(62) K, گوشدار .

(63) K, گنهگار و اندیشناک .

(64) C, D, E, K, L,

بسی بهتر از عابد خود نمای

بگو ننگ ازو در قیامت (49) مدار

(50) که او را بخت (۲) برند این بنار

(51) که آنرا جگرخون شد از سوز و درد

(51) که این تکیه بر طاعت خویش کرد

ندانست در بارگاه غنی

که (52) بیچارگی به ز کبر و منی

(53) کرا جامه پاکست و سیرت پلید

در دوزخش را (54) نباید کلید

(55) درین آستان عجز و (56) مسکینیت

به از طاعت و (56) خویشتن بینیت

(57) چو خود را ز نیکان شمردی بدی

نمی گنجد اندر خدائی خودی

اگر مردی از (58) مردیء خود مگوئی

(۲) نه هر شهسواری بدر (59) برد گوی

(۲) پیاز آمد آن بی هنر جمله پوست

که پنداشت چون 60 پسته مغزی دروست

(۳) ازین نوع طاعت نیاید بکار

برو عذر تقصیر طاعت بیار (61)

(۲) نخورد از عبادت بر آن بیخرد

که با حق نکو بود با خلق بد

سخن ماند از عاقلان یادگار

ز سعدی همین یک سخن (62) یاد دار

(63) گنهگار اندیشناک از خدای

(64) به از پارسائی عبادت نمای

NOTES.

- (a) A somewhat similar expression occurs in the *Makhzan ul Asrār* of Nizāmī,

نطیعِ پراگنده برو ریخت ریخت

دیو ز دیوانگیش می گریخت

- (b) On احتشام the scholiast remarks:

در اینجا مراد از پندار و زعم فاسد است

but if the reading احتشام and be adopted, a different sense must be given to احتشام, and the passage rendered, "His head void of understanding and of shame."

- (c) The schol. thus explains ناداشتی

کنایه از بی شرمی و بی حیائی و بی اعتقادی باشد

- (d) دوده بمعنی خانه Schol.

(e) For بینندگان the Cal. printed ed. has پویندگان, and the schol. remarks that the reading of some copies is آزادگان; and that for مردم some read نیکان.

(f) چو سالی بد according to the sense which the scholiasts, in as far as they explain it, attribute to this somewhat obscure passage, بد is here the abbreviated form of بود; if we read with some copies بد چو سال the sense might possibly be, "men shunned him as they would a bad year," meaning a year of drought or famine, قحط سالی; but this conjecture is supported by no scholiast.

(g) مقصوده جای استادان امام در نماز و بمعنی کوتاه کرده شده و بغض حجه Schol.

- (h) بزیر آمد ای فرود آمد Schol.

- (i) غُرفه بالا خانه که بر بام باشد Schol.

- (j) The schol. explains در دست by قریب.

- (k) The schol. observes that some copies for قصرِ عمرِ عزیز read نقدِ عمرِ عزیز.

- (l) On که گریبا من آید the scholiast observes,

فاعل فعل آید ضمیریکه راجع است بطرف گناه و با کسی آمدن رفیق بودن است و در بعض با من افتد و با کسی افتادن کنایه از روکش شدن از طرف او است حاصل معنی آنکه آن پیر فاسق و سیاه نامه میگفت که اگر تو گنهم نبخشی و در روز قیامت هم این گناه همراه من خواهد آمد پس همراه بد است

(^m) These words are a quotation from the *Koran*, vid. Sur. xliii. v. 35 and 37 (Ed. Flügel):

وَمَنْ يَعْشُ عَنْ ذِكْرِ الرَّحْمَنِ نُقَيِّضْ لَهُ شَيْطَانًا فَهُوَ لَهُ قَرِينٌ حَتَّىٰ إِذَا جَاءَنَا قَالَ يَا لَيْتَ بَيْنِي وَبَيْنَكَ بُعْدَ الْمَشْرِقَيْنِ فَيَمْسُ الْقَرِينُ

"Whoever shall withdraw from the admonition of the Merciful, we will chain a devil unto him; and he shall be his inseparable companion;.....until, when he shall appear before us at the last day, he shall say unto the Devil, 'Would to God, that between me and thee there were the distance of the east from the west!' A wretched companion will he be!"

(ⁿ) نیمه بمعنی طرف Schol.

(^o) This is the sense which the scholiast prefers, although he admits that the passage may bear another:

بگردن الخ مراد خود بخود در آتش افتاده است و میگویند که در آتش بگردن افتاده است یعنی سر او در آتش است لیکن معنی اول مناسب مصرع ثانی است

(^p) For ترجم the schol. notices that some copies have ترسم.

(^q) On عفو the schol. remarks,

مخفی نماند که لفظ عفو در اصل بسکون فاست و فارسیان دران تصرف کرده بحرکت استعمال کرده اند

(^r) On the verb being here in the plural, the schol. remarks,

برند فاعل برند ضمیریکه راجع بطرف کارگذاران قضا و قدر است

(^s) So Eccles. ix. 11,

שבתיו וראת תחת השמש כי לא לקלים המדוך ולא לנפירים המלחמה;

(^t) So Hakīm Sanāi, speaking of bad poets, says in his Hadikah,

روی شان چون پیاز لعل و نکوست

لیک چون بنگری بود همه پوست

(^u) So جام جم the author of the اوحدي says, in that poem,

از گنه تربۀ کن ز طاعت هم

طاعتی کز ریا شود محکم

(^v) نخورد ای بهره مند نشد Schol.

